

The role of didactic works in world literature

Zaripova Dilfuza Bakhtiyorovna¹

¹An independent researcher of Tashkent State Uzbek Language and Literature University named after Alisher Navoi, Uzbekistan

Email: zaripova_d@umail.uz

ABSTRACT

In the 10th - 11th centuries, Persian - Tajik fiction began to develop, with some governors, especially Samanis, paying much attention to the development of Persian poetry. Literary centers were established in Bukhara, Samarkand, Marv, Balkh and Nishapur. The great speakers like Rudaki, Daqiqiy, Firdavsi, Asadi Tusi, Nosir Khisraf, Omar Khayyam, Nizami Ganjavi from the Tajik, Iranian and Azerbaijani nations were educated. Each of these writers has their own way of life and creativity, artistic style and literary services. Accordingly, these writers, who have lived and worked in such places as Bukhara, Samarkand, Termez, Merv, Khorezm, Nishapur, Balkh, Tus, Ghazna, Ganja and Shirvan, have gained popularity throughout the Middle East.

Keywords: science, literature, "Qabusnama", Central Asia, humane, generous, science-related professions.

1. INTRODUCTION

Human perfection has always been the most pressing issue. Oriental thinkers have paid special attention to the upbringing of children. Dozens of Indian works known as "Kalila and Dimna", such as "Panchatantra" and "Shukacaptati", known as "Tutinoma", have been used as guides for children's education for centuries. Famous proverbs that promote philosophical and ethical ideas in medieval Eastern thought have a distinctive role in popular artistic didactic works. For centuries, these works have been used as an eastern means of moral education. The X - XI centuries in the Muslim East was a time when culture, science, art, literature were well developed. During this period, such great figures as Abdullah Rudaki, Abulcasim Firdavsi, Abulhasan bin Ahmad Unsuri were born. One of the great examples of Persian literature of that time is the "Qabusnama". This work is written in the form of a sermon and is a reminder to the son of his father.

2. LITERATURE REVIEW

The author of "Qabusnama" was Zahridin Caykovus (1021-1082) was born and raised in the southern part of the Caspian Sea in Tabristan, but was close to Central Asia and Khorasan, Samanids, and Seljuk. That is why it is so widespread in Central Asia. The author of this work has traveled extensively in the East, is interested in science, literature, and has extensive knowledge of the great scientists and philosophers of his time. "Qabusnama" is one of the most striking examples of the prose-didactic orientation in the Muslim Oriental literature. It deals with ethical issues, respect for parents and friends, acquisition of knowledge, knowledge, nutrition, self-esteem, good manners, hospitality, chess, distant behavior, marriage, advice, as well as advice on commerce, medicine, astronomy, geometry, poetry, music, agriculture, service in various government positions. Before he created the "Qabusnama", he was acquainted with the works of his predecessors. It is located in the cultural cities and countries of the time. In Bukhara, Samarkand and Khorezm, they meet with the writers and study their works. In particular, the works of Nosir Khisraf's "Saodatnama" and "Rushnainoma" expressing philosophical and ethical considerations are of particular interest to him. "Qabusnama" is the most popular moral and educational work among the peoples of East and Central Asia, the first and largest monument of Persian-Tajik art. This work was written in the eleventh century and was written in Persian by Unsur al-Ma'ali Caykovus, grandson of the Tabaristan ruler Shams al-Ma'ali Qaboos. The work was originally called "The Caykovus

of Preaching". Qabusnama is the Uzbek translation of this work. The author writes his work to his son Gilonshah. The basis of Qabusnama is based on surahs of the Qur'an, hadiths and stories telling us about the activities and instructions of the Prophet Muhammad. The work consists of 44 chapters. The first four chapters are about getting to know God, the Prophets, and thanking the blessings of Allah. - Compliance with ethics, parenting, generosity and goodwill. In this work craftsmanship and science are considered as the main factors of the development of society. People are divided into 3 groups that define their place in society; human qualities are also divided into 3 groups: intelligence, honesty, and femininity. Caykovus interprets the existence of the universe as interconnected and inconsistent. It also divides the psyche into two groups: the physical senses are connected with matter, the spiritual being with the soul, and one of them is a product of material life and the other of the spirit. He believes that everything in the world is divine in creation and in essence. In order to know Allah, man must first know himself, that is, to know a musician by word." Such issues are covered in the book using compact stories, legends, poems and anecdotes, proverbs and sayings. The "Qabusnama" has long attracted the attention of Russian and Western linguists, scholars and educators of the East. The work published eight times. The best of these is the edition of Rizoqulihan Hidoyat, published in 1890-1891. Translated into Turkish (1432, 1705), Uighur (178687), German (1811), Uzbek (1860, by Agahiy), Tatar (1881), French and Russian (1886). Two manuscripts of the Ogai translation are stored at the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan; another manuscript is in the Saltikov-Shchedrin Public Library in St. Petersburg. Subutoy Dolimov's current version of The Qabusnama was published three times in Tashkent. In the debut of the "Taviz ul oshiqin" devotee, Agahiy presents didactic works of the same age, except for the "Qabusnama." In the debut of the "Taviz ul oshiqin" devotee, Agahiy presents didactic works of the same age, except for the "Qabusnama." "Gulistan" is a didactic work of Sheikh Muslihiddin Saadi's eight chapters. In the work, universal dreams are expressed in educational stories. Until the end of the XIV century, this work was freely translated into the Uzbek language by Gulf of the World, under the name of Gulistoni bit Turk. In 1909 in Tashkent, Murodkhoja teacher Salihhoja oglu also translated and provided great commentary to the students of the madrassa. The work was published in Gulomiya printing. In 1913 Abdulla Avloni created a pedagogical work entitled "Turkiy Gulistan yohud ahloq" as a reference to Saadi's work "Gulistan". Agahi translated this work into Uzbek in 1862 and 1863. Gafur Gulom, Shoislom Shamuhamedov and Rustam Kamilov translated this work into Uzbek. "Moral Muhsiniy" is an educational and didactic work of Kamoliddin Husain Vosifi (1440-1504), who lived and worked in Herat in the 15th century. This book covers such issues as education, parenting, the role of parents and teachers in child rearing. Hussein Preacher is one of the greatest scholars and scholars of his time, and has published works on human perfection, such as "Anwar Suhayli" and "Futuvvatnaya Sultoni". Agahiy translated "Ahloqi Muhsiniy" to Uzbek in 1873. Dalai al-hayroth is a collection of legends and hymns narrated by Muhammad ibn Sulayman al-Juzuli, a 15th-century doctrine about the life of the Prophet and saints. Agahiy translated this work by Fasih al-Qasri in Ottoman Turkish in 1870. It is also worth mentioning the services of Muhammad Rahim Feruz (1844-1910), a 16-year-old prince at the time, in the translation of the Qabusnama into Uzbek. Agahiy is pleased to have his pupil talk about the young prince Mohammed Rahim, picking up any games and putting them on "reading, spirituality" and translating this sermon on Prince's instructions with the following: At the time of creation the work, Caykovus was 60 years old. Shamsul Maoni Qabus was one of the great men of his time. In addition to his extensive knowledge, he wrote poems. During his reign, his palace brought together leading scholars and poets of the time, making his capital Jurjan a major cultural center. Historical sources mention the Qobus' elephant pride in Arabic, the famous "Nomalar" of 3 books. These are the words "Kamal al-balagha", "Al-forida ele amsal wal adab", "Risola ele iftikor val itob" on proverbs and sayings letters of praise". These exhortations can be called a special educational guide for the youth of the time, an important educational exhibition. Generally, there were many moral works in the East during this period, which played an important role in studying the rich pedagogical heritage of Muslim countries, including Central Asia and Khurasan. Unsurulmaali Caykovus bin bin Iskandar bin Qabus is the author of the work of Qabusnama, which is part of the Seventh Dynasty of the Zoroastrian dynasty. According to references in the "Qabusnama," Caykovus lived in Gurgaon between 1040 and 1041, and studied modern sciences and received special training in kingdom. Caykovus was invited to the Treasury from the age of 20-21 and was admitted to the post of Shahabuddin Abusa speculated Mawlid bin Masoodi Ghaznavi. Eight years

later, Caykovus returned to his hometown and was announced as his father's heir. Abu Raihon Beruni lived in the Qabus Palace at the end of the first millennium - Jurjan. He has published some of his scientific works here. Academician Aziz Kayumov writes about this: "For several months, Abu Rayhon Beruni has been at the palace of King Qabus. The Qabusnama is still kind to Beruni, and he is happy to see her in her palace and in the background. There is valuable information about Caykovus in written sources such as "History of Tabaristan", "History of Tabaristan-u Ryon and Mozandaran", "Habib us Siyar". However, some of the authors have included interesting comments and dates in their works. In particular, Khondamir in his book *Habib us Siyar* incorrectly dates the date of Caykovus' death in 1069. Famous Orientalists Krymsky, Bertels, Braginsky, Iranian writer and literary scholar Said Nafisi, Badiuzzamon Furozzonfar Khurasanian Muhammadtoogh "Spring and others refer to the various manuscript copies of the" Sermon "and claim that the date of the Unsurulmanian Caykovus dates after 1082. Jan Ripka, Czech scientist, cites additional sources and shows his death in the year 1099 in his *Persian History of Persian Literature*. Alikul Devonakulov, publisher and researcher of "Nasihatnama" also agrees with Jan Ripka, a Czech orientalist. Thus, Caykovus, his seventy-eight years of life, as the backbone of his experience and observations, has left the only work, "Qabusnama" as a spiritual legacy to his descendants. The handbook was written and completed in 1082. Although the book is globally popular in the form of "Qabusnama", Unsurulmaoni Caykovus himself liked to call it "Nasihatnama." The author of the "Qabusnama" was Caykovus, a scholar of encyclopedic knowledge of his time. He was well-versed in medicine, astronomy, and especially spiritual.

3. DISCUSSION

Caykovus attaches great importance to the mind, emphasizing that the mind is superior to any other state. That is why he thinks that having a child is the most important thing: "If you are poorer than wealth, try to be rich because it is better to be wealthy than rich. It is possible to accumulate wealth by reason, but it is impossible to understand the goods. As you know, intelligence is a precious thing that cannot be stolen it cannot be burned out, nor flows in water." Particularly noteworthy is Chapter Six (On the Advantage and Honor of Hunar). "My son be aware that a craftsman will always be useless and will not benefit anyone." Caykovus urges his son to stay close to the people. So he says that there is a need to see more of the good of the people, and to learn what is in the best interest of the people. It does not link high status to prestige, but it connects with the mind. An important aspect of Caykovus' philosophical views is that he interprets life's existence as interrelated and contradictory. For example, he says to his son Gilonshah: "This means that the human body contains some natural forces and celestial bodies, stars, matter, elements, shapes, souls, minds... and each one is a complex." Caykovus pays special attention to the study of youth. In this work, science divides into three parts: knowledge related to a particular profession, a profession related to science, and a habit associated with goodness and goodness. The first is the fields of medicine, astrology, engineering, land measuring, poetry, and others. Science-related professions include musical instruments, animal healing, carpentry and more, and it is said that if they do not know the science they can do nothing. It also provides guidance to students who are on their way to learning: to be balanced and content at all times, to abstain from idleness, to be always happy and active, to read books, to pursue knowledge. the idea of not giving up the grief, repeating it to keep it in mind, fighting for the truth in the mind, not tearing it down, always keeping books and other teaching aids in hand indicates. He emphasizes the need to avoid debating on science, but not to quarrel it, to prove its point with evidence and evidence. He also points out that what the scientist has to say is the same, that he should be profound, intelligent, pathetic, foreseeable in everything, in the deep study of knowledge, in the knowledge of every profession. The After all, it emphasizes the need not only to learn books, but also to reason, reason and judge. Caykovus places the value of knowledge and intelligence ahead of his possessions. "If you are poorer than wealth, you should be rich in wisdom. Show that wealth is better than wealth. It is better to be rich with intelligence the mind cannot be learned. Know that the intellect is a property that does not steal, does not burn in the fire does not go into the water. Caykovus recommends combining vocational education with knowledge. He considers science to be inextricably linked to practice. He considers science to be inextricably linked to practice. This view of the Caykovus was considered one of the most advanced at that time. Later, the work provides a scientific perspective on the activities of astrology, land surveying, music, and medical professionals. His views on medical science, in

particular, indicate that Caykovus was a clever, wise, and well-educated man. It is particularly remarkable that his views on the various professions are very important in the practice. For example, in the section "Deliberation and Secretariat References," he advises how to write well, write well, and practice writing. It emphasizes the need to adhere to the letter while writing the letter, to write each word pleasantly and clearly, to be intelligent and responsive. He recommends that calligraphy is a great profession, but that it should never be misled, never censured, and gives us good examples. His book "The Remarks on Farming and Market Marks" is also noteworthy about occupation. The researchers have thus far encouraged Caykovus us to pursue higher education and work. In particular, in the section "Remarks on Farming and Market Doctrines," he emphasizes, first and foremost, the acquisition of agricultural science, the cultivation of the land, and the speed and zeal in this work. Caykovus in his book "Qabusnama" states that the most important of the requirements of nobility is that of high moral education. She wants to create in her youth such qualities as humanity, justice, sincerity, generosity, and strives to fulfill this noble goal from the beginning to the end. It is evident that Caykovus us paid great attention to the upbringing. He considers that the first sign of morality is talk, and emphasizes the need to speak truthfully in public speaking. He divides the words into four groups, just as the four types: the first people know a lot and want to know more. They are scientists, he says. The other is trying to find out what they do not know they need to be able to teach them. Third, he does not know what to do. The fourth does not know or does not acknowledge what he does not know. These are ignorant people and should be avoided. His moral teachings in the book begin with the knowledge of parental rights. In it, Caykovus makes his point of view based on the requirements of the Qur'an and Hadith. "If you want your child to be like you, so be it about your parents, because you do what your parents do, and your child will do the same for you;" Caykovus pays special attention to the duties and responsibilities of a father in the family. When a child is born, it is first necessary to give him a good horse, and then to give it to a wise and loving coach, and to teach them the profession and skills when they grow up. Caykovus argues that the father's duty is to teach his child good manners. He believes that the inheritance of knowledge, skill and decency is the right of every parent to have a child. The author demands that the father be very strict about his children. But he wants to be punished by the coach, not the father. Because punishing a child with his own hands causes a feeling of enmity. But the father teaches that a child should be feared and that if it is not true, it will humiliate the parents. Caykovus' ideas about how he manages to live by himself are especially important. In the meantime, her views on how to make young people fair, humane, generous, content and compassionate are particularly noteworthy. His moral views are based on the contradiction between good and evil: "O my son, do good and never regret your good deeds." If you do good to one person, see how much pleasure he gets when he does good, and you will have even more joy enough. So the reward for good and evil in the world is, of course, a victory. "Life events it is more practical to return the good that is mentioned by Caykovus to good. Caykovus' comments on the rules of conduct in his daily life include the work of "Mocking", Shatranj, "playing the nard", "In the recollection of hunting", "in the recollection of playing the horse", as well as eating, relaxing, bathing, hospitality, The wine is described in chapters on wine and is still relevant today. Such rules of conduct are especially evident in the matters of human perfection in love and love, in choosing friends, and in avoiding the enemy. In the chapter "About love and its habits", Caykovus prefers not to be mistaken in love, but to be kind. Caykovus considers friendship to be another component of high morality and interprets his basic requirements when commenting on the ethics of friendship. He says that it is better to be sibling than to be friends. The more a person has friends, the more his guilt is kept secret and his virtue is enhanced. Caykovus argues that he can be called a friendly, intelligent, knowledgeable and kind person who helped him when he was in trouble and did not turn away from greed or covetousness. It also advises you to distinguish your friend and foe from the enemy and the treacherous, the treacherous and the secret. The following 10 qualities mentioned by Pythagoras emphasize the need for everyone to be content. Caykovus also focuses on the organization of physical education in the book "Qabusnama." After all, he devoted his work to the cultivation of art, and his main aim was to grow up as a healthy young person. Caykovus, first and foremost, recommends that every person be clever and manage his time properly. "Smart people have an exact timetable for everything they do. They are divided into 24 hours a day and night. One thing is different from another, and they give him time, limits and standards so that things do not interfere with each other." He distributes it day and night. "Eight hours of prayer, eight hours of work and a day of

purifying the soul, and eight hours of relief for these 16-hour members; so that the movement may be tranquilized. ” With this, Caykovus says 8 hours 24 hours of prayer, 8 hours of human activity, and 8 hours of sleep and rest. But ignorant people spend half an hour sleeping and half awake. The lazy ones sleep in two parts and do some other work. The example of the negative effects of excessive sleep on a person's health is that rational people sleep in one part and stay awake. Proper and balanced nutrition is also important in ensuring human health. Caykovus has a separate chapter here. He recommends two meals a day - two in the morning and one in the afternoon. He prefers to eat quietly, in a hurry, to talk to his coworkers and not to feed them. He also needs to pay attention to the cleanliness of his body." He explains in detail the rules for going to the bathroom: In his chapters such as "Remembrance of the bathroom", "Remembering to sleep and rest", "Explanation of Tamkin 'and Dining", physically motivating young people to it also encourages them to always be active. Caykovus explains how the chess players need to know the rules of chess and racing, shooting at the bow and fighting rules. In addition to commenting on the etiquette of shatranj, nard, chivalry, he also introduces the rules of martyrdom and war. It also means being fair in war, but also separating the enemy and the enemy. The chapter on "The terms and habits of healing" describes practical and theoretical knowledge about war tactics. Thus, Caykovus in his book "Qabusnama" expands moral and philosophical issues. The writer has seen and encountered these issues in his life. Caykovus proves this life problem through stories, proverbs and wise sayings. That is why Qabusnama is one of the most valuable works in the history of Oriental culture of the 11th century. Subutoy Dolimov, who translated and translated the Uzbek version of Qabusnama into Agahiy in 1973, had a much more direct relation to the translation text, with the exception of omitting certain parts of the work some of it. Subutoy Dolimov's three publications are not included in paragraphs 1, 2, 3, 4, 15, 23, and the introduction and some chapters have been greatly reduced. It is not a secret that, of course, it is based on the Soviet ideology. This had a negative effect on the qualities of the work.

4. CONCLUSION

In honor of independence, Ulugbek Dolimov, the son of Subutoy Dolimov, published a complete edition of the "Qabusnama". This publication contains 44 chapters starting with the introduction of the work. Caykovus' service is a detailed description of the theoretical and practical implications of the activities aimed at preparing young people for life. This work deals with the mental, moral, physical, and emotional activities that should be pursued by each age group: horse riding, sailing, swimming, martial arts, expressive reading, calligraphy, writing poetry, music education, martial arts and backyard games found. Therefore, this work has not lost its value in all conditions and in any regime, but has found its value as a practical life program.

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